¶ MORE THAN 2,000,000 PEOPLE WILL READ THIS ISSUE OF OUR PAPER—THOUSANDS PASS IT ON AFTER READING IT.

OUR SUNDAY VISITOR

¶ "The most serious wish we have to eliminate DANGEROUS publications should prompt you to exercise your zeal in the direction of sound literature."—Cardinal Gibbons

A NATIONAL WEEKLY

THE HARMONIZER

PRICE ONE CENT (50 CENTS THE YEAR)

Volume VI. HUNTINGTON, INDIANA, JANUARY 6, 1918. Number 37

Churchgoer and Dontbelieve Engage in Friendly Discussion

Arranged by Rev. Henry Meyer, Batavia, Ohio.

(Continued from last week)

THE UNIVERSE MUST HAVE BEEN CREATED.

"No doubt," remarked Mr. Churchgoer, as he checkmated his opponent, "your New Year's resolutions are weighing too heavily on you for best results at chess. But cheer up. The worst is yet to come."

"You mean that more of my religious theories will vanish into thin air? Well, we shall see. I have some rather hard nuts for you to crack this evening. My first note is on creation."

MR. CHURCHGOER: "That shows we are making some headway. I may say we have passed a few milestones on the path I had mapped out. Last year we covered three points: the need of religion, its harmony with science, and the existence of God. Now we come to creation, the greatest manifestation of God. What have you to say about creation?"

MR. DONTBELIEVE: "Much! More in fact than you will care to hear! Let me start with one of your scholastic sayings: 'Ex nihilo nihil fit,' or translated, 'From nothing nothing can come.'"

MR. CHURCHGOER: "True, nothing can originate from nothing; but that doesn't say that something cannot be created out of nothing. A finite being needs material to work with; but an Infinite Being, having infinite power, can produce something out of nothing."

MR. DONTBELIEVE: "But, as Herbert Spencer says, such a process is incomprehensible. It implies a relation in thought between something and nothing. In such a relation the one member is absolutely missing. Therefore the relation is impossible."

MR. CHURCHGOER: "By the same method of reasoning I could say: The Star Spangled Banner could not have been written. If it exists it must have existed from eternity. Why? The writing of this song implies a relation in thought between something and nothing. Before it was composed it was nothing, just as the world was before creation."

MR. DONTBELIEVE: "So you are not afraid of these Positivists. You know they have rather much to say on creation and the existence of God. In this connection one of them, David Strausz, says all proofs of God's existence want conviction because in all orderly reasoning we cannot go beyond the world."

MR. CHURCHGOER: "The argument 'ad absurdum' is perhaps best with these Positivists who refuse to accept anything that goes beyond their experience. If you stood at some curve where a line of freight cars was passing, you would be justified in concluding that a locomotive was pulling them even though you could not see it, would you not? Well, there you would be concluding beyond your immediate experience. Similarly you can reason beyond the world to God because of the power, the matter and the motion that are in the world."

MR. DONTBELIEVE: "But, getting back to creation, even your most believing scientists teach that it took millions of years, instead of six days, for the world to reach its present form, do they not?"

MR. CHURCHGOER: "Indeed they do. But it would again take us ahead of our matter to discuss the Bible in its relation to science tonight: suffice it to say, that those millions of years are in full accord with those six days. We shall see that later. But aside from that, if you knew a house had been two years in building, and some one should tell you its builder had worked at it for a year only, would you be fool enough to say: there! that proves he didn't build it?"

MR. DONTBELIEVE: "There are many who agree with Ingersoll: 'The universe, according to my idea, is, always was, and forever will be.' Of course that would exclude creation."

MR. CHURCHGOER: "You must read these Notes on Ingersoll by Father Lambert. It covers a number of your points. Here is part of his answer to your quotation: That which is eternal is infinite. It must be infinite, because, if eternal it can have nothing to limit it. . . . But, matter is limited. It is composed of parts.' He then shows how such a theory destroys all freedom of the will and leads to most absurd consequences."

MR. DONTBELIEVE: "I admit that Ingersoll's arguments were more catchy than sound. If he were living today we would say he was good at camouflage: he could hide the weakness of his proofs by his sarcasm. His stunt of standing before an audience and shouting, 'If there be a God, I ask Him to strike me dead,' is a sample."

MR. CHURCHGOER: "Yes, as Shakespeare says:

"'Great men may jest with saints; tis wit in them;
But in the less, foul profanation
As tho God would do the bidding of a blasphemer!'"

MR. DONTBELIEVE: "Finally I have noted here a line from the well-known materialist, Vogt: 'With the boundary of sensible experience, the boundary of thought is also reached.' But you have forestalled that in your remarks on Strausz."

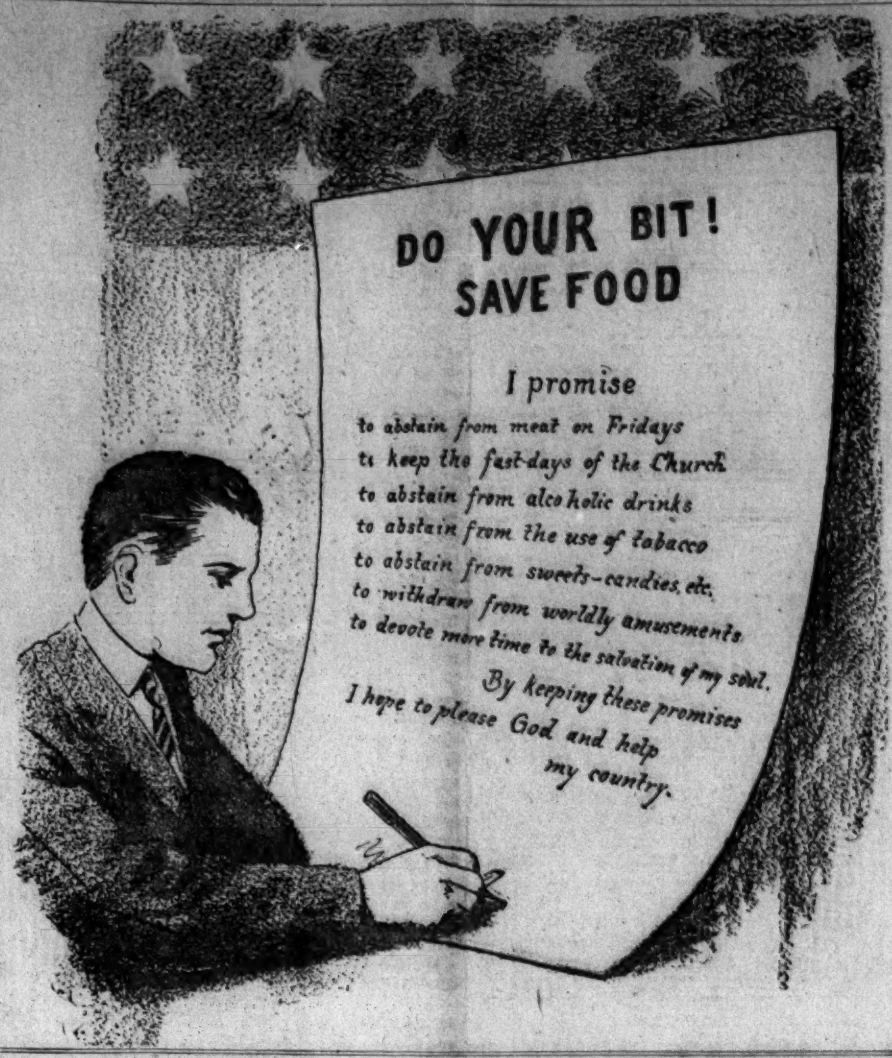
MR. CHURCHGOER: "Yes, I think I have. Was there ever a materialist who really perceived or felt an atom, millions of which enter into the composition of the smallest thing, no matter what it be? And still he believes there are atoms and would take his oath on it!"

MR. DONTBELIEVE: "I suppose we shall have to stop for the evening. The next chapter in the book you are following deals on 'God, His Nature and Attributes,' but there are still other difficulties I have gleaned in my late readings. As we have been neglecting that book very much lately I suppose it will not be fair to ask you to solve them before we take up the next chapter?"

MR. CHURCHGOER: "Oh, I have a rather good library. When a man has the backing of the best writers of many centuries, as I have in my faith, he need fear nothing: the bigger they are, the harder they fall."

MR. DONTBELIEVE: "Good! Sounds almost like 'the insolence of upstart pride.' Next week I shall talk on Darwinism."

(To be continued)



Epiphany, Full of Significance, Was Always Observed with Great Splendor

Glorious Epiphany! a second Christmas, since on this day Our Blessed Lord showed Himself to the Gentiles. Jews surrounded the manger-cradle on that holy night, when the stars sang together, and the Virgin Mother first looked upon Her God in the person of Her Son. Jewish shepherds were the first human worshippers after Mary and Joseph, coming from the still mountain-top, where the silence was broken by the voices of angels announcing the Birth of Jesus, and chanting "Gloria in excelsis Deo." These humble Jews had said: "Let us go over to Bethlehem, and let us see this word that has come to pass." A wall of separation existed from the foundation of the Jewish nation between them and all other peoples; they were the chosen race and little was known of God outside their communities. They mingled rarely with other people, and kept almost entirely to themselves their knowledge of God and the revelations He had made to them. Now and then a faint glimmer of the light they possessed dawned upon the heathen about them.

Though seer and prophet had for many ages foretold the call of the Gentiles, as yet no voice had reached them; merely there had gone abroad through the known world a prophecy of some great event, some wonderful and miraculous appearance of a King; and at the time of the birth of Our Lord there was a stirring among the nations, even among those that knew not God,—an eager looking for something more wonderful than had yet happened. But the Epiphania first introduced to us, Gentiles, the Divine Babe and His Blessed Mother; it is therefore a true Christmas for us; and though the earlier Feast may overshadow Epiphany by its splendor, we should never forget that on this day Christ was first manifested, or made known, to the Gentiles.

The Church, by the order of her service, calls upon us to celebrate three manifestations of Our Lord. First, to the Gentiles through the Wise Men; secondly, at His baptism by St. John in the Jordan, when the Heavens were opened, and a voice proclaimed Him to be the Son of God; and thirdly, when He revealed His glory by changing water into wine at the marriage-feast of Cana. The first is principally commemorated on the Feast of Epiphany, the second on the Octave, the third is read in the Office of the week. Throughout the whole East there is the Blessing of Waters with which the people are sprinkled in honor of the baptism of Christ; and there is a formula for the purpose, which is still in use in Rome and elsewhere.

The hymn for the day in the Breviary clearly shows the design of the Church to remember the three manifestations mentioned above:

"The sages, coming from afar,
Follow the new-approaching Star;
With light they seek a better Light,
Their gifts confess the God of Might.

"The Heavenly Lamb in Jordan stood,
To sanctify the crystal flood;
Our sins with that baptismal dew
Were washed in Him who sin ne'er knew.

"A strange miraculous power is shown:
The water-pots are ruddy grown,
Whose waters, by command divine,
Their nature change and yield pure wine."

Suddenly in those days of eager expectation a brilliant meteor appeared in the eastern heavens. The attention of the princes of the East, astronomers and astrologers, was at once attracted by this transcendent brightness. Three of the wisest and bravest determined to follow this moving Star and learn its origin. No doubt they were inspired in this desire by the knowledge that had come to Arabia and Mesopotamia through the Jews, who had dwelt there in captivity, and who at this time were looking eagerly for a king, who, they hoped, would deliver the chosen people, break the Roman yoke, and set the captives free. Had not Balaam, who was of Mesopotamia, long ages ago spoken of a Star that should appear?—"A Star shall rise out of Jacob, and a sceptre will spring up from Israel" (Num., xxiv, 17).

These Magi, or Wise Men, as they are called, were probably princes in their own land; they are often called kings. They must have searched into the promises made by God to the Jews, in order to have at once conceived, when they saw the Star, that it would lead them to the expected King. How great must have been their faith! how earnest their desire to see this King, since it led them to undertake this long and tedious journey, over deserts, mountains, and scorching plains, guided simply by a Star!

Father Faber in speaking of this journey, with his usual curiosa felicitas says: "This visit of the Wise Men to the lovely Babe is a history more romantic than romance itself would dare to be." Doubtless there were

(Continued on Page Four)

The Student Teaches the Professor Important Lesson

THE PROFESSOR GOES TO SCHOOL.

By Thomas F. Coakley, D. D., Pittsburgh, Pa.

Professor, how old is the Standard Oil Company?

Mr. John D. Rockefeller is still alive, and he organized it. To him belongs the credit for originating the greatest of all the corporations, the richest, most compact, most perfect society ever founded by man.

But was it not split up into its constituent parts recently?

Yes, it was. But that is only one of the laws of history. All human things, even the most perfect human societies, tend to disintegrate in the course of time. Even the best and the richest of them finally wind up their affairs and go out of business.

Do you think it possible, or probable, that the Standard Oil Company, or its underlying constituent companies, may themselves be forced to go out of existence at some future time?

Why, of course, it is not only possible, but highly probable. The way of all human institutions is to be born, to grow, to increase and then to wither away and die. I see no reason why the Standard Oil Company, great and powerful as it is, should be an exception to this universal law.

Is there any record, Professor, in history of any organization, society, firm, or other business corporation, or group of associated human beings of any kind that was in existence a thousand years ago, and which still exists?

Not a single instance can be found. The law of history tells the other way. One thousand years is too long for any human society to exist. Why, in our real estate transactions, a lease for 999 years is looked upon as equivalent to being a perpetual lease, for all time to come.

Suppose, Professor, a society did actually succeed in prolonging its existence beyond 999 years. Suppose it still continued to carry out the purposes for which it was founded. Suppose that instead of withering away and dying, as is the case with the human organizations you have mentioned, it rather gathered momentum and strength, and after one thousand years it was found to be actually stronger, better organized, more effective in the prosecution of its aims, and had never changed its policy, nor altered its procedure. Would that be a violation of the law of history?

It would most certainly violate a fundamental and elemental law of history. As I have said to you several times, no human society has done this, and no human society could ever do it.

But, Professor, let me ask again: If such a society should at some time be found in the world, would it, by that very fact, be lifted out of the class of human societies, and be put on a plane infinitely above them?

Assuredly; if a society does not succumb to the influences which cause the decline of all human societies, it must be more than human. If it manifests characteristics that are above and beyond those found in merely natural organizations, it must be more than natural. This is plain, is it not?

You are quite clear, Professor, but what would be a good word to summarize your very good description of this "more than natural" organization?

Why, I suppose the only proper word is something above the natural, superior to it, super-natural, of course.

"Supernatural" sounds like a good word, Professor. Supernatural means divine, does it not?

Yes; but why all this questioning?

Why, Professor, I merely wished you to admit that the Catholic Church is divine. For the last few minutes you have been giving me a definition of the divine. You have said that any society that continued to live in the world, in spite of the myriad elements of destruction continually acting upon it, must be more than human; it must be more than natural; it must be supernatural, it must be divine.

I beg your pardon, sir; we were not speaking of churches at all. Religion and Politics must not be discussed in class; we will terminate this discussion at once.

Excuse me just one moment, Professor. We were speaking of principles, of facts, of societies, of definitions, of essential conditions that would lift a human organization above the realm of the purely natural. You indicated to me what those conditions were, and I wish to point out to you one organization, the Catholic Church, that perfectly conforms to all of the conditions you have laid down.

But I have no faith at all in the supernatural.

I beg your pardon, Professor, again. Faith is not necessary in this discussion we are having. Faith concerns things not seen, whereas I am speaking of something that can be seen quite easily, something very visible. Let us leave Faith out of it, and stick to tangible, historical facts, demonstrable by documentary and legal evidence; let us confine ourselves to phenomena that can be verified by our senses.

Very, well, but remember we must avoid religious controversy.

Professor, do you deny the Catholic Church exists?

What an absurd question; of course I do not deny it; I admit it, for the simple reason that it is all around us. How could any man deny it?

Professor, do you admit that the Catholic Church existed in the first century?

Of course it did; that is a plain historical fact, which no one thinks of denying, either.

And the Catholic Church exists today, in the twentieth century?

Yes, of course, it does.

Professor, if the Catholic Church is twenty centuries old, and you say the laws of history forbid any human organization to continue in existence so long, then the Catholic Church, according to your own definition, must be more than human, more than natural; it must therefore be supernatural and divine. According to your own definition the Catholic Church cannot have been organized by mere human beings; it could not have been brought into existence by men, such as the Standard Oil Company was organized; otherwise it would have perished centuries ago. Therefore, the Catholic Church is from God.

Do you know, I never looked at it in that light before. Let me grasp that idea more firmly. If it is not human, it must be superhuman; if it is not natural, it must be supernatural; if it is not from man, it must be from God. Why that works out like a problem in geometry; it is a perfect syllogism.

That's it exactly, Professor. If you only apply to religion the principles and the processes that you apply to other forms of knowledge you will arrive at religious truths just as you arrive at truth in other lines of thought.

In War Time Bigotry is Stripped of its Insincerity

By Rev. H. C. Hengell, Madison, Wis.

When Mr. Taft was making his successful run for the presidency in 1908, he was opposed by a number of citizens because they believed him to be friendly to the Catholic Church. After the election in November that year, President Roosevelt published a stinging rebuke against the citizens who had made an effort to defeat Mr. Taft by an appeal to religious bigotry. With characteristic vigor he denounced every such effort as a treasonable attack upon the spirit of American religious liberty.

Back in those days the redoubtable Roosevelt could stop almost anything from the Russian-Japanese War to a dressmakers' strike, but he could not stop the revival of organized anti-Catholic agitation.

Conventions of ministers in some of the eastern cities of the country by formal resolution resented Roosevelt's stinging rebuke, and declared their conviction that all loyal Americans must oppose Catholics running for office for the alleged reason that Catholics put the Church above the country and the Pope above the President.

About that time the guardians of bigotry organized a new anti-Catholic society which became vigorous and nation-wide in its activities, especially in the small cities and rural communities. Its members called themselves the "Guardians of Liberty," but now that the nation has actually entered war for its liberty and security against autocratic oppression, the "Guardians" have become strangely silent. In the army and navy training camps especially, they are quite conspicuous by their absence.

History is repeating itself. All organized anti-Catholic movements break up and dissolve before the fact of war. The Know-Nothing movement, which even resorted to many deeds of violence against Catholic churches, schools, and convents, dissolved in the Civil War of 1861-65. The A. P. A. movement died out in the Spanish-American War of 1898. So, too, the Guardians of Liberty movement cannot survive in the face of the fact that three hundred per cent quotas of Catholics are training to fight, and, if need be, to die for real liberty. In time of war bigotry is stripped of its insincerity and revealed as a dishonest and disruptive force within the nation.

(To be continued)

Read every number of Our Sunday Visitor. Each is full of instruction. We shall run an excellent cartoon regularly from now on.

How Little Must the Consideration of Such Facts Make the Proud Man Feel!

One year contains 365 days, 5 hours, 45 minutes, 57 seconds.
One year contains 8,765 hours.
One year contains 525,945 minutes.
One year contains 31,556,757 seconds
One hour contains 3,600 seconds.
One day contains 86,400 seconds.
One year contains 31,556,575 seconds

A THOUGHT OF GOD IN THE IMMENSITY OF HIS WORKS.

Science, in so far as its investigations have already reached, proves to us that there are myriads of fixed stars, each believed to be a sun, and, like our own sun, the centre of a universe of its own, whose light, though travelling at the rate of 192,500 miles per second since the creation, has not yet reached our earth! Sirius, the "dog-star," the most brilliant of the fixed stars within range of our vision, is computed to be no less than 200,000 times the distance of the sun from the earth; and Dr. Wollaston computes the light of Sirius to be equal to fourteen times that of the sun.

The distance of the sun from the earth is said to be 96,000,000 of miles; and if Sirius is 200,000 times as far his distance is nineteen trillions, two hundred billions of miles (19,200,000,000,000). Or if the sun's distance is but ninety-one and a half millions of miles, as a late computation has decided, then Sirius, being 200,000 times as far, is eighteen trillions, three hundred billions, making only the slight difference of 900,000,000,000 of miles. The difference really seems slight when the two sets of figures are contrasted, thus:

19,200,000,000,000-
18,300,000,000,000

but which, nevertheless, would allow within a small fraction of five miles for every second of time since the creation, or very nearly five times as many miles as we can reckon seconds since Adam's creation and fall! As may be seen above, one year contains 31,556,757 seconds; and as light travels at the speed of 192,500 miles per second, the light of the nearest fixed star beyond our vision has travelled since the creation, and without yet reaching us, 35 quad., 731 tril., 242 bil., 599 mil., 745 thous. of miles. Here are only 17 consecutive figures—only reaching to the second figure in the sixth decimal order—yet the distance they represent is, to our limited capacity, simply incomprehensible. And what may be the inconceivable distances of the countless myriads beyond! What an almost annihilating vista does not this single little rift open out to us of the incomprehensible greatness of our God! And how is it possible that an astronomer can be a sceptic? Well indeed might the "Sweet Singer of Israel" exclaim some three thousand years ago:

"The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There are no speeches, nor languages, where their voices are not heard. Their sound hath come forth into all the earth: and their words unto the ends of the world. He hath set his tabernacle in the sun; and he, as a bridegroom coming out of his bride-chamber, hath rejoiced as a giant to run the way. His going out is from the end of heaven, and his circuit even to the end thereof: and there is no one that can hide himself from his heats." (Ps. xviii.)

NOTE—The vulgar computation of time from the creation of man is only taken as a supposition and not as having any certainty.

Urges Hebrew Ladies to Found a Sisterhood

(By Dr. Adolph Danziger, Editor of the Chicago "Israelite.")

"Look at the Sisters of the Catholic Church, how they work 'sans peur et sans prix,' and how they minister to the sick and the dying! Surely you are not worse than they. You, too, by a grace as mysterious as divine, could discard your finery, don a simple garb and form a glorious sisterhood, helping mankind and lightening the burden of all who suffer, regardless of creed. But oh, how infinitely sweeter, nobler, when your gentle presence and loving hand aid the sick and the lonely of your own faith! A Jewish sisterhood of mercy! The heart goes out in the thought. Not a Miss Gwendolyn Goldstein or Miss Sylvia Isaacs, but Sister Miriam and Sister Rachel and Sister Deborah. You and you alone would regenerate the Jewish faith. A thousand preachers uttering tirades 365 days in the year could not effect the good your activity would accomplish in a week. Form a sisterhood, you young women of Chicago! Be you the mothers of an order that shall spread its benign influence wherever Jews dwell. Found an order and vow obedience to humanity. Found an order and vow obedience to humility, to chastity, to holiness. Found an order, and have your prioress and your garb and your sacred, inviolable home. There may be, there must be, saintly souls among you who are not passionately wedded to the vanities and cruelties of life; let these pure souls defy the jest and jeer of the world; let them meet, and, locking hands, let them say, 'We will do this thing to the glory of God and for a blessing to mankind.' Don't let the orphan girls go to asylums, but be you as mothers to them. Train them carefully, lovingly, justly. Fear not for funds. The Church of Rome could never boast the wealth that will stand behind you and your work. Build a great Jewish convent, found a Jewish sisterhood, and spread a new and glorious light upon the world."

Children's School and Playground

CALENDAR FOR THIS WEEK.

Dec.
30 S. Within Octave—St. Sabinus.
31 M. St. Sylvester I.
Jan.
2 T. Circumcision of Our Lord.
2 W. The Holy Name.
3 Th. Octave of St. John Evangelist—St. Genevieve, V.
4 F. First Friday—Octave of Holy Innocents.—St. Gregory.
5 S. Vigil—St. Telesphorus.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

What did Herod attempt to do with the Divine Child?

Who are called the Holy Innocents?

Where did St. Joseph take Jesus and Mary?

How long did they remain in the land of exile?

Where did they live after their return?

Answers of Baltimore Catechism Clearly Explained.

What is forbidden by the tenth Commandment?

The tenth Commandment forbids all desires to take or keep wrongfully what belongs to another.

It is wrong to envy another because of his good fortune. "Charity envieth not" says St. Paul. An inordinate wish to possess the property of another and a desire to gain riches by unlawful means are contrary to the will of God.

Which are the chief commandments of the Church?

The chief commandments of the Church are six:

1. To hear Mass on Sundays and holydays of obligation.
2. To fast and abstain on the days appointed.
3. To confess at least once a year.
4. To receive the Holy Eucharist during the Easter time.
5. To contribute to the support of our pastors.
6. Not to marry persons who are not Catholics, or who are related to us within the fourth degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

The Church is the most perfect society. She was established by Christ to lead men to salvation. Every society must have power to make laws. This right to make laws was given to the Church by her Divine Founder when to His Apostles He said: "Whatsoever you shall bind upon earth, shall be bound also in Heaven."

Is it a mortal sin not to hear Mass on a Sunday or a holyday of obligation?

It is a mortal sin not to hear Mass on a Sunday or a holyday of obligation, unless we are excused for a serious reason. They also commit a mortal sin who, having others under their charge, hinder them from hearing Mass, without a sufficient reason.

To miss Mass willfully is grave disobedience to the highest spiritual authority. It is depriving God, the Creator, of the homage that is due to Him. By remaining away from Mass one deprives his soul of many graces.

BIBLE AND CHURCH HISTORY

Cathechetically Arranged.

(Reprinted, with permission of the John Murphy Co., from a little book under the above title)

Q. When Pharaoh heard all this, what did he promise?

A. To give Jacob of the fat of Egypt.

Q. How did Joseph dismiss his brothers?

A. With chariots and provisions, costly robes and silver.

Q. How did Jacob act when he heard that Joseph was alive?

A. Jacob awoke as from a dream; he could not believe what he heard; but, when he saw the chariots of the king and received the rich presents sent by his son, his spirits revived.

Q. Was he satisfied to go down to Egypt?

A. Yes, now that Joseph lived, that he might see him before he died.

SERMONETTE.

(By Rev. Wm. Demouy, D. D.)

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS.

"At that time: Joseph and Mary, the Mother of Jesus, were wondering at the things spoken concerning Him" —Luke II, 33.

The glory of God must always be manifested. Some times it appears that it does not shine forth; but the obscurity exists in the minds of men. The earth and everything upon it tells the glory of its Creator.

The fervent parents of the Infant Savior knew the dignity and the power of their Child. They wondered, however, when this knowledge seemed to be also in so many others. It had not come home to them before, that the Almighty's solicitude for the Savior of the world, and His love for His Only Begotten, were to cast the light of acknowledgment among men.

Some minds were so illumined by faith that when their eyes beheld their Savior, or their ears heard of His coming, their lips could not but pronounce His praise. A true faith illumines more than all the accumulated knowledge of the wisest of men. Only a part of the truth can be seen by the powers of the mind alone: Faith is the completion and the perfection of their intellectual acquirements.

But not all saw the Christ as He was, because they did not possess this extra light necessary to understand Him. Such is the case also today. The divinity of Christ is denied by many, His works belittled, because faith and the virtues of an humble man are absent from their lives. Carried by their own knowledge alone, denying even the testimonies of Bible and profane histories, they rush themselves into unbelief.

But, as the same God rules the world as He pleases, notwithstanding the protests and the machinations and the learning of some of its inhabitants, so does the same Christ now—but, above all, will He at the end of time —bring men under His sway, to punish or to reward them as they deserve.

The defiant attitude of man has no effect now on the workings of God; his pronouncement of his beliefs and disbeliefs—no matter how strong—change not one iota of the truth. God is the same yesterday, today and forever; but the defiant man, unless he reform, will one day be plunged into the bondage of those who first said they would not serve.

Since the truths of faith are above —not contrary to—the intellect, he is wise who welcomes their reception, and admits their truth. Such—rather than binding his intelligence—gives it wings on which to fly from earth to Heaven, and to dwell in spirit on the truths which some day he will feast on eternally with all-consuming delight.

STEGER

Steger Pianos are used in many leading conservatories, musical colleges and schools. Their reliability is backed by the liberal guarantee of the largest piano factories in the world, located in the "Piano-city," Steger, Illinois, on the Dixie Highway.

Let us tell you about the reasonable prices and convenient terms on which you may have a New Steger Piano or Player-Piano in your home.

Three years in which to pay, if desired.

Liberal allowance for old instruments. Delivered direct from our factories to your home, or through our regular appointed distributors. We invite comparisons. Beautiful illustrated Steger Style Brochure, sent free, on request.

Steger & Sons
PIANO MANUFACTURING COMPANY
Established 1879
Dept. ZZ Steger Building
N.W. Cor. Wabash & Jackson, Chicago, Ill.

TOMMY'S MANNERS.

They were at dinner, and the dainties were on the table.

"Will you take tart or pudding?" asked papa of Tommy.

"Tart," said Tommy promptly.

His father sighed as he recalled the many lessons on manners he had given the boy.

"Tart, what?" he queried, kindly,

But Tommy's eyes were glued on the pastry.

"Tart, what?" was asked, sharply this time.

"Tart first," answered Tommy, triumphantly.—Tit-Bits.

"MY AMBITION."

(By a Child Reader)

A little child is kneeling,
In Adoration true;
In innocence appealing
Oh, dearest Lord to You.

Each tender thought is for You,
She offers every deed;
Confides her childish sorrows,
Asks help in every need.

Oh, Holy Father, teach me,
That I may learn to be
Innocent, and humble;
A little child, to Thee.

—Kt, Mac.



NEW YEAR'S MORNING.

Only a night from old to new!
Only a night and so much wrought!
The Old Year's heart all weary grew,
But said: "The New Year rest has brought."
The Old Year's heart its hopes laid down
As in a grave, but trusting said,
"The blossoms of the New Year's crown
Bloom from the ashes of the dead."
The Old Year's heart was full of greed;
With selfishness it longed and ached,
And cried: "I have not half I need,
My thirst is bitter and unslaked.
But to the New Year's generous hand
All gifts in plenty shall return;
True loving it shall understand;
By all my failures it shall learn.
I have been reckless; it shall be
Quiet and calm and pure of life.
I was a slave; it shall go free
And find sweet peace where I leave strife."
Only a night from old to new!
Never a night such changes brought.
The Old Year had its work to do;
No New Year miracles are wrought.

Always a night from old to new!
Night and the healing balm of sleep!
Each morn is New Year's morn come true
Morn of a festival to keep.
All nights are sacred nights to make
Confession and resolve and prayer;
All days are sacred days to wake
New gladness in the sunny air.
Only a night from old to new;
Only a sleep from night to morn.
The new is but the old come true;
Each sunrise sees a new year born.

—Helen Hunt Jackson.

He who has once tasted the pleasures of unselfish devotion, would not exchange his feelings for all the mirth that gaiety could inspire, or all the delight that indulgence could bestow.

Simplicity is the surest antidote against rivalry and the only protection against envy.

6% Our 6 Per Cent. Mortgages on Improved Farms Our 7 Per Cent. Mortgages on Preferred City Property 7%

worth three to five times the loan, furnish you a good rate of interest and perfect security. We guarantee title, taxes and payment of interest on due date. Write for list of loans and our pamphlet, "Farm Mortgages." It is the patriotic duty of all of us at this time to finance the producers.

SCOTT & BLACKMER
HOBART, OKLAHOMA



Learn Public Speaking
10 LESSONS FREE

Write—quick—for particulars of this extraordinary offer; an opportunity you will never forget if you take advantage of it. Ten lessons in effective public speaking absolutely FREE to those who act promptly, to introduce our course in localities where it is not already known.

We teach you by mail to become a powerful and convincing speaker—to influence and dominate the decisions of one man or an audience of a thousand. We have trained hundreds and helped them to increase their earnings and their popularity. Learn, in your spare time at home, how to overcome "stage fright" and conquer fear of others; how to enlarge your vocabulary; how to develop self-confidence and the qualities of leadership; how to RULE others by the power of your speech alone; how to train your memory. Our

WHAT THE COURSE TEACHES YOU.
How to talk before your club or lodge;
How to address board meetings;
How to propose and respond to toasts;
How to make a political speech;
How to tell entertaining stories;
How to make after-dinner speeches;
How to converse interestingly;
How to write better letters;
How to sell more goods;
How to train your memory;
How to enlarge your vocabulary;
How to develop self-confidence;
How to acquire a winning personality;
How to strengthen your will power and ambition;
How to become a clear, accurate thinker;
How to develop your power of concentration;
How to be the master of any situation.

New Easy Method

perfected and taught only by Prof. R. E. Pattison Kline, former Dean of the Public Speaking Department of the Columbia College of Expression, can be learned in 15 minutes a day. Prof. Kline is one of the foremost authorities in the country on public speaking and mental development. Do not let this chance escape you.

OFFER LIMITED
Send This Free Coupon Now

This Special Offer of TEN LESSONS FREE is made strictly for advertising purposes and will be withdrawn without notice. Write now, before it expires, and receive full particulars with enrollment blank by return mail. No obligations of any kind. Just tear off and mail this free coupon—or a postal will do.

FREE LESSONS COUPON
North American Institute,
903-K Manhattan Bldg., Chicago, Ill.
I am interested in your course in Effective Public Speaking and your offer of ten lessons free. Please send full particulars. It is understood that this request places me under no obligation of any kind.
.....
.....

After Dinner Story

(Continued from Page Three)

and soul, Thou hast given me an increase of this world's goods, a fair share of this world's pleasures, and rich graces and merits for the world to come. O Lord, I am thankful! This Sunday morning I am here in church to show my thanks; behold the proof —a nickel!"

"We'll label that 'The Prayer of a Piker before the Collection Plate," commented Peter.

"Peter Cassidy, you scoundrel," bellowed Rocks, every vein in his fat neck distorted to the bursting point. "I dropped in a quarter last Sunday. You saw me!"

"Truth, and I did then! I had like to have an attack of heart failure, so dumbfounded I was!"

As soon as the laugh had subsided, Rocks burst forth:

"Yes, laugh, the whole set of you! I dare to compare my conduct with yours any day. I don't believe in throwing away money for flowers and greasy lights and plaster images while there are children going to bed hungry in the block!"

"They'll get up hungry for God help them, if they depend upon you," said Barney.

"Do you mean to charge, Mr. Rocks," queried the priest, "that we are wasting money to honor our Lord instead of giving it to the poor?"

"Exactly!"

"Well, at least you can't claim originality for that idea. It was expressed by one who lived long before your time."

"Yes?"

"By Judas Iscariot, who betrayed Our Lord!" said Father Casey. "And the Good Book adds: 'Now he said this not because he cared for the poor; but because he was a thief and having the purse carried the things that were put therein.' In everyday experience we find that those who are most zealous in adorning God's house are also most prompt in relieving God's poor. On the other hand it not unfrequently happens that the money held back from the church and the poor goes to the physician, the druggist, the undertaker, or the lawyers who fight the will in the courts."

"Well," growled Rocks, "I'm not saying that I won't do my share toward the church. But this campaign is mainly intended to pay off the debt on the school. I have already educated my own child. Let other men educate their children. They have no right to ask me to help them do that, any more than to help them pay their grocery bills."

"A Catholic must become very sordid indeed," commented Father Casey, "before he puts grocery supplies on a par with Catholic education. It is fortunate for the Church and for souls that the good sisters and brothers who sacrifice their lives to the work of teaching little children the road to heaven, do not take that view of the matter. You accept the school tax imposed by the State. Now if the common good empowers the State to tax childless men for the benefits of mere secular instruction, surely the common good empowers the Church to tax childless Catholics for the support of Catholic education. If you refuse to do your share, you are answerable to God for the neglect of a serious obligation. If you saw children dropping dead from hunger on every street, I don't believe you would refuse a few dollars to buy them bread. Thousands of poor children will die the eternal death if charitable people do not build and support Catholic schools where the Bread of God's Word is broken to them. Almighty God will not listen to the vain excuse: 'They are not my children.' He did not listen to Cain saying: 'Am I my brothers keeper.' Money, I know, is a sordid thing, but the giving of it is a test of faith. It is easy enough to come to church and wear a pious face, but to dig down into your pocket, to pry yourself loose from some of your superfluous cash in the interests of church or parish school, is a fairly safe proof that your pious protestations are genuine. And the faith that prompts your generosity will grow stronger by the exercise. In many European countries the Church has been supported by taxation. Everybody did his share through compulsion. In America there is no compulsion; what is done, is done freely. And, to the eternal glory of our American Catholics be it said, they have risen nobly to the occasion. Let me read you some statistics: In the United States we have 15,520 churches, 102 seminaries for the education of young men to the priesthood, 216 colleges for boys, 676 academies for girls, 5,687 parish schools, 293 orphan asylums, 106 homes for the aged. Practically all of these have been built within the last fifty years. They are, for the most part, the work, not of the rich, but of poor, hard-working people; almost every dollar represents the sacrifice of some comfort or even of some necessity. God has blessed such generosity. I am convinced that the sterling Catholicity of our Americans, which is the admiration of the world today, is God's reward for this generosity. What a shame if any of us should prove unworthy children of such truly heroic ancestors!"

Here the thundering notes of the Star Spangled Banner interrupted him, and the Patriotism Parade was in full swing.

When the Church Debt Campaign had been brought to a happy conclusion, the name of Widow Murphy held as usual a more honored place in the list of contributors than that of Alden K. Rocks.

Protestant Layman Writes Forcibly on the Question of Church Support

(Continued from Page One)

compares with that of other Christians in the same circumstances who have no such rule.

Now, right here, I want to emphasize the fact again that we are discussing only the temporal side of this subject, and I cheerfully admit the far greater importance of the spiritual blessings that flow from and follow honoring God with our substance.

What would be the result were all Christians to devote one-tenth of their income to God?

The results would be in two directions: First, upon Christians themselves. Second, upon the non-Christian world.

It is absolutely certain that rendering unto God the things that are God's, i.e., paying to Him the tenth of income, results in both spiritual and temporal benefits to those who do it.

Is there not rather too much of "business" in these arguments?

You and I being laymen, our religion and our business are inseparably connected. We cannot separate them if we would. Our time is fully occupied with our business, and hence we must depend largely upon others to do our share of religious work for us. God has given others special talents for this work which he has denied to us. They can do it far better than we can. They devote their lives to it, and we should support them. If we do this loyally and to the extent of our ability and duty we have a personal share in the results of their labor. They are our partners in the Master's work. The books of final account are correctly kept, and we will receive due credit for all we do, whether personally or by proxy. Besides, the Bible is full of "business." It contains the finest and most practical business maxims and directions ever written, and they are meant for practical use by practical men.

Suppose I am able to support my family only by close economy; should I pay one-tenth?

Yes. And if for not other reason than because the remaining nine-tenths will go further.

Strange logic that. Can it really be true?

I believe it to be absolutely true, and the reasons are based on the personal testimony of thousands, who have tested it. Will you not try it and prove its truthfulness? Now, I admit that if you should do it for this purpose only, you would, or at least you ought to be, disappointed. But I take it for granted that you are a Christian, that you do want to honor God with your substance, that you do trust His promises, and that you want to do your duty. With these motives you will not be disappointed.

REWARDS OF GIVING.

"Honor the Lord with thy substance and with the fruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine" (Prov. 3; 9, 10).

"There is that scattereth and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself" (Prov. 11; 24).

"I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive'" (Acts 20; 35).

"Give and it shall be given unto you. good measures, pressed down, shaken together and running over shall men give into your bosom. For with the same measure you made withal it shall be measured to you again" (Luke 6; 38).

"Bring ye all the tithes into the storehouse, that there may be meat in mine house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before her time in the field, saith the Lord of Hosts" (Mal. 3; 10, 11).

The year is drawing to a close. Pay your indebtedness to OUR SUNDAY VISITOR NOW.

HELPERS IN MISSION WORK.

The following amounts were contributed to the different funds from December 13th to December 20th:

For Extension and Maryknoll Bourses	$22 00	Total—$1663 50
For Education of Priests for Poor Dioceses	26 65	Total— 2436 32
For Mexican Schools	0 00	Total— 100 05
For Literature Propaganda in Needy Places	22 15	Total— 2125 75
For Home Mission Seminary		Total— 553 50
For Knights of Columbus War Fund	16 00	Total— 191 45
For Statue of Jesus at Washington	7 50	Total— 114 00

An Itemized List of Contributions Follows:

$25.00—Chicago, Ill. $10.00—Marmarth, N. D.; Meadville, Pa. $6.00—Brainerd, Minn. $5.00—Duquesne, Pa.; Appleton, Wis.; Wilmette, Ill. $4.50—Chinook, Mont. $4.00—Charleston, Ill. $3.40—Montgomery, La. $3.00—Ronne Terre, Mo. $2.50—St. Louis, Mo.; Blanchardville, Wis. $2.00—Washington, Ind.; Avilla, Ind.; Albion, Mich.; Cincinnati, O. $1.50—Louisville, Ky. $1.00—Lamar, Mo.; Brooklyn, N. Y.; North Madison, Ind.; Camden, N. J.; Ladd, Ill.; Akron, O.; Rice Lake, Wis. 40c—Lakeland, Minn. 25c—Petoskey, Mich.; Kewanee, Ill.

Have you a Feast and Fast Day Calendar for 1918? If not, order one of ours. We have a 10c and 15c kind.

MARTIN LUTHER.

Acrostic.

M-isguided mystic, fractious friar,
A-flame with carnal passion's fire,
R-enouncing sacerdotal state,
T-o take, a faithless nun, to mate,
I-ndecent, in thy "Table-Talk,"
N-o thought was thine, save Rome to balk.

L-egitimizer of the lie,
U-ndoer of the marriage tie,
The prince, intent on bigamy,
H-ears justifying words from thee,
E-ncouraged by thy sophistry,
R-evolt, but, not reform, we see.

—D. P. Lawton, S. J.

WHAT HE OWES TO PRIESTS.

I don't consider myself worth anything to a priest or parish. Priests have done more for me than I can ever repay, but I would joyfully contribute at least twice as much as I do if I saw them relieved of "talking money" on Sunday.

P. J. McSorley,
Brooklyn, N. Y.

PRAYER OF TEACHERS.

(Recently approved by the Holy Father at the request of the Superior General of the Brothers of the Christian Schools).

"O God who art the source of my strength and my patience,"
"my light and my counsel; to me hast thou entrusted"
"the hearts of those pupils committed to my care. Abandon"
"me not for a single moment to my own resources, Grant"
"me for my own conduct, and my pupils for theirs,"
"the spirit of wisdom and understanding, the spirit of counsel"
"and fortitude, the spirit of knowledge, piety and thy salutary"
"fear, together with an ardent zeal for the advancement of Thy Glory."
"Uniting my labors to those of Our Lord Jesus Christ, I beseech"
"the Blessed Virgin Mary, St. Joseph, the Holy Guardian Angels and"
"St. John Baptist de la Salle to be my protection in my every work."
"Amen."

U. S. GOVERNMENT WANTS HELP

Hundreds men-women clerks, 18 or over, wanted; $75 to $150 month. If interested write immediately to Franklin Institute, Dept. K 184, Rochester, N. Y., for free list of positions now open. —Adv.

Many mistake the promptings of inclination for the suggestions of conscience; and, acting upon them, they take the onward journey that ends in misery.

$2 to $500 EACH paid for hundreds of Coins dated before 1895. Save ALL old money and send 10c for New Illustrated Coin Value Book, size 4x7. It may mean Dollars to you. Get posted. CLARK COIN CO., BOX 132, LE ROY, NEW YORK.

CATHOLIC PARENTS ATTENTION!

Do you not know that the vicinity of Goodland, Kansas (a flourishing Catholic Community) offers you or your sons splendid farm lands, where farmers are prosperous and crops are extensively raised? Easy terms, fine climate. Write to REV. M. MULVIHILL, Pastor, or THE T. V. LOWE REALTY CO., Goodland, Kansas.

FLORIDA

To Catholics contemplating a home in Florida, San Antonio offers the following inducements: The only Catholic Colony in Florida with Church and resident pastor; a Council of Knights of Columbus; College for boys conducted by the Benedictine Fathers; Academy for girls taught by the Sisters, who also teach our public schools. Good orange, grape fruit, vegetable and general farming lands for sale. For booklet, prices, terms and our Rt. Rev. Bishop's recommendation, address JOHN S. FLANAGAN, San Antonio, Pasco. Co., Florida.

GOVERNMENT Positions are easy to get. My free booklet R 1200 tells how. Write today—NOW. EARL HOPKINS, Washington, D. C.

FOR SALE A 306-acre dairy farm near Evansville, Randolph County, Ill. 1½ miles from church and school with first-class modern buildings and everlasting water. No waste land. Price $40.00 per acre. If sold at once. Address, BOX 134, STRATTON, COLORADO.

Pattern Service



1970. Ladies' Blouse—Cut in 6 sizes: 34, 36, 38, 40, 42 and 44 inches bust measure. It requires 5¾ yards of 44-inch material for a medium size. Price 10c.

2013. Ladies' Apron Dress—Cut in 4 sizes: 34, 38, 42 and 46 inches bust measure. It requires 5 yards of 36-inch material for a 34-inch size. Price 10c.

2294. Girls' Dress—Cut in 4 sizes: 2, 4, 6 and 8 years. Size 6 requires 3¾ yards of 44-inch material. Price 10c.

2295. Boys' Suit—Cut in 4 sizes: 6, 8, 10 and 12 years. Size 10 requires 3½ yards of 44-inch material. Price 10c.

2306. Girls' Dress—Cut in 4 sizes: 8, 10, 12 and 14 years. Size 12 requires 6 yards of 36-inch material. Price 10c.

NEW CATALOGUE NOTICE.

Send 10c in silver or stamps for our Up-to-Date FALL and WINTER—1917-1918 CATALOGUE, containing 350 designs of Ladies', Misses' and Children's Patterns, a CONCISE AND COMPREHENSIVE ARTICLE ON DRESSMAKING; ALSO SOME POINTS for THE NEEDLE (illustrating 30 of the various simple stitches) all valuable hints to the home dressmaker.

Address: Pattern Department, Our Sunday Visitor, Huntington, Indiana

ART IN KNITTING
A New Large 64-page Book

WITH 32 FULL PAGE ILLUSTRATIONS, BESIDES 50 SMALLER CUTS, WITH DIRECTIONS AND EXQUISITE IDEAS HOW TO KNIT LADIES', MISSES' AND CHILDREN'S SWEATERS AND WEAR, BABY, MEN'S AND SOLDIERS' ARTICLES. EVERYBODY WISHES TO KNIT THESE DAYS. GET THIS HELPFUL BOOK. ONLY 35 CENTS POSTPAID.

LIBRARY OF CROCHET
NEW SET OF 10 BOOKS SENT POSTPAID.
REGULAR PRICE $1.50. NOW $1.00

MOST BEAUTIFUL ASSORTMENT OF PATTERNS EVER PUBLISHED. NEW DESIGNS. LARGE PLATES. COMPLETE INSTRUCTIONS. FOR BEGINNERS OR EXPERT. SET CONSISTS OF 10 BOOKS. No. 1—PRINCESS YOKE BOOK, GOWNS, CORSET COVERS, Etc. No. 2—ALBUM OF EDGINGS, INSERTIONS, Etc. No. 3—HOW TO CROCHET CLUNY LACE, CENTER-PIECES, PIANO-SCARFS, Etc. No. 4—ARTISTIC CROCHET, END-SPREADS, SCARFS, PILLOWS, CURTAINS, BABY-CAP, CANDLE-SHADE, Etc. No. 5—NOVELTY CROCHET DESIGNS, AFGHAN, COLLAR, TRAY, EDGES, DOILIES, FILET, Etc. No. 6—TATTING, MALTESE AND IRISH CROCHET. No. 7—NOVELTY BOUDOIR-CAPS, YOKES, TOWEL EDGES, BASKETS, BAGS, PILLOW-CASES, NOVELTIES, etc. No. 8—NOVELTY YOKES. No. 9—CORNER IDEAS IN CROCHET. No. 10—CROCHETED NOVELTIES AND XMAS GIFTS. BIG VARIETY OF NEW DESIGNS IN EACH BOOK. ANY BOOK SENT POSTPAID FOR 15 CENTS.

We Also Supply the Following Crochet Books:

BOOK NO. 1. VALEIRE—EDGINGS, MEDALLIONS AND INSERTIONS WITH FULL INSTRUCTIONS ON OVER 60 PIECES FOR USE IN LINGERIE AND HOME. ONLY 15c POSTPAID.

BOOK NO. 2. VALEIRE—OVER 60 DESIGNS CONTAINING THE LARGER PIECES FOR CENTERS, TABLE COVERS, BEDSPREADS, PANELS, NAPKINS, TOWELS AND SCARFS. 15c POSTPAID.

BOOK NO. 3. VALEIRE—SIMPLE PATTERNS IN TATTING. ONLY 15 CENTS POSTPAID.

BOOK NO. 4. VALEIRE—CROCHET LINGERIE AND LINENS. MANY BEAUTIFUL DESIGNS FOR YOKES, INSERTIONS, TRIMMINGS, MEDALLIONS, BOUDOIR CAPS, SLIPPERS, Etc. 15c POSTPAID.

Emma Farnes Art for Milady's Lingerie, 20 new designs, etc., only 15c postpaid.

Sophie LaCroix Crochet Novelties, 100 designs, 20 pages, for 10c postpaid.

Sophie LaCroix No. 8, 83 designs, edgings, etc., for 30c postpaid.

Sophie LaCroix No. 4, 147 illustrations in Crochet Braids and Tatting, for 10c postpaid.

Jane Ford's Cross Stitch, over 100 designs, only 15c postpaid.

Adeline Cordet's Edgings, 70 designs, only 15c postpaid.

Adeline Cordet's Crochet Book No. 3, Fancy Border Neglige, 15c postpaid.

U. S. Postage Stamps Accepted for Books.

Ask for our Large Illustrated Circular on Crochet Books and Fancy Work.

After Dinner Story

Father Tim Casey.

(By C. D. McENNIRY, C. Ss. R.)

THE MAKING OF A PERFECT MAN.

Despite the summer sunshine Father Casey felt chilled sitting there in the grand Rafferty parlor. He missed the warm Irish welcome of good Grandma Rafferty, God rest her soul. He missed the pictures of the Blessed Mother and the Sacred Heart which had been banished from the parlor immediately after the old lady's death to make way for artistic (!) paintings of half nude caperers as stupid as they were obscene. However, it was neither the prospect of a warm welcome nor of a pleasant visit that brought Father Casey to the Rafferty home this bright summer day. Viola, the only child, was not attending the Catholic school, and had not been doing so ever since her father got his grand position as attorney for the great trust. Father Casey was awaiting the lawyer's return from the office to make an earnest appeal for the child.

Daniel Rafferty swung his big car into the drive and brought it to a skillful stop before the door. His face, beaming with the pleasure every confirmed automobilist experiences at the wheel, took on the calamity-howler aspect the moment he caught sight of the priest. True his contributions to religion and charity had not been half as large as those of his poorer neighbors, yet, small as they were, he hated to have any one ask him for them, and he felt sure that the priest was there for that purpose. With a pretense at the bluff good nature he by no means felt, he shouted:

"Good day, Father Casey! Say, Father, take my advice and never invest in an automobile. That machine of mine has eaten up double my salary every month that I've had it. If I don't get rid of it soon, I'll be a pauper."

The priest lost no time in stating the object of his visit. The lawyer, relying on his argumentative powers, dropped his bantering tone and assumed an air of defiance.

"Why," he asked, "should I send my child to the Catholic school?"

"Why," echoed the priest, "should you send it to any school?"

"To educate it."

"And what is education?"

The lawyer winced. He had counted upon being the cross examiner and not the witness. Now he could not retreat from his position. He thought for a moment and then answered:

"Education is the traing which is given to the child in order to help it to develop into a perfect man."

"Correct! But man, as you learned in your catechism years ago, Daniel Rafferty, is a creature composed of body and soul and made to the image and likeness of God, in order to know Him, to love Him, and serve Him in this world, and to be happy with Him forever in the next. Therefore a perfect man is a creature with body and soul perfectly developed, who knows God perfectly, loves Him perfectly, and serves Him perfectly in this world, and is consequently certain of going to enjoy Him perfectly in the next. Such, and nothing else is the object of the Catholic school."

"Our grand system of public schools —" began the lawyer.

"Pardon me, Dan," interrupted the priest, "let me state my reasons for what I have just said; then you will see my precise position, and we will be spared a deal of aimless discussion.

"First, I said that the Catholic school trains the child to know God. From the very kindergarten where the babies are told in pictures and story of God, until the graduation class, where a priest skilled in theology, explains Scripture and Tradition to the inquiring pupils,—the Catholic school trains the child to know God.

"Secondly, it trains the child to love God. The love of God is not learned in a day. Jesus Christ has taught us how to learn it; by thinking and reflecting on His divine life, His birth in the stable, His boyhood at Nazareth, His preaching, His miracles, His death and resurrection, His dwelling with us in the Blessed Eucharist, His holy grace given through the sacraments, His final coming as our Judge. It is by thinking and reflecting on these elevating truths, day after day, year after year, that our dull earthly minds rise to a strong love of God. And this is done in the Catholic school.

"Thirdly, the Catholic school trains the child to serve God. To serve God is to do His holy will—to observe His divine law. This law He has made known to us partly by reason, partly by revelation. We can understand this law and apply it correctly to our daily actions only after a thorough and persevering course of instruction in the doctrines of the Catholic Church, for she is the one, sole agent appointed by God to teach and interpret His law. Whoever undertakes the difficult task of interpreting the divine law without the guidance of the Church is doomed to fall into error. Look at the legislators of this country—intelligent, honest-minded men for the most part—they tried to interpret the divine law without the guidance of the Church, and into what deplorable errors have they not fallen! Why, there is practically not a state in the union where wilful child murder and adulterous second marriages are not allowed under certain conditions. You, Dan, are a lawyer; you ought to appreciate the force of this argument. The Catholic school teaches the child the true divine law; it teaches the child to serve God.

"Fourthly, the Catholic school prepares the child to be happy with God forever in heaven. And any system of so-called education that is not daily training the child to overcome the dangers to this eternal happiness, that is not making the child, day by day, more certain of attaining to this eternal happiness, is not education. It is failing in its foremost duty—it is sailing under false colors—it is taking the parents' money under deceitful pretenses—it is committing crying injustice, irreparable injury against the child."

"My child enjoys all the benefits you have enumerated," said the lawyer sullenly, "without going to the Catholic school. It learns its Catechism at home and goes to instructions on Sunday."

"And will a dry instruction, given from time to time, suffice to make that child really know, love, and serve God? I maintain it will not, no more than a dry instruction, given from time to time on the art of walking, will teach a child to walk that is kept strapped to a bed; no more than a dry instruction, given from time to time on the art of music, will make an expert pianist of a child that has never seen that instrument. To learn to walk, a child must be permitted to use its limbs and to try from morning till night, day after day. To learn instrumental music, the child must be given the use of the insrument, and must be directed, corrected, and drilled. To learn to know, love, and serve God, the child must be taught to use its thoughts, its desires, its words, its actions for this purpose. This idea must be kept before its mind by what it sees and hears and reads and admires. It must, in a word, live in an atmosphere of the love and service of God. The book from which it learns this art of arts must be living—living with the very life it is destined to impart. The child must read the eternal truths, not merely on the dead printed page, but in the lives of its teachers. And the teachers in the Catholic school are just such living books; they are the sisters and brothers who in their daily lives seek above all to know, love and serve God in this world, and to attain to happiness with Him forever in the next."

"I am Viola's father; it is for me to judge where she is to be educated!"

"You are Viola's father," repeated the priest. "That is the strongest reason why you should send her to a Catholic school. You are her father, but you are not the absolute master of her soul and body. Your child has been baptized; it has been made a child of God and an heir to the kingdom of heaven. God has entrusted this, His own, child in your keeping.

"You are Viola's father. But is it not the duty of a father to leave his treasures to his children? The greatest treasure you possess is your holy faith. If you hope that this treasure will pass to your child, send that child to the Catholic school."

"I was educated in the public school," said Rafferty, proudly, "and I have not lost my faith."

"Then you should thank God for His special care of you and not use it as a pretext for insulting Him. You were educated in a public school and did not lose your faith, but don't I know as well as you that the only reason why your good mother did not send you to a Catholic school was be-

(Continued on Page Four)

Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

What is your opinion regarding a mock marriage as an entertainment at a pre-nuptial party for a Catholic girl?

There might be some excuse for such a practice did we look upon marriage as merely a contract. But in the eyes of the Church, and in the minds of the people, this joining of man and wife is more than a mere natural contract, for it has been elevated to the dignity of a Sacrament by Christ Himself. Since it is a Sacrament, it should be shown the proper respect, and while this mock ceremony might be indulged in without any thought of disrespect, yet to say the least, it is unbecoming. Remember that the union of man and wife in the Sacrament of Matrimony symbolizes the union of Christ with His Spouse, the Church.

How do you explain St. Matthew, XII, 46, 47, and St. Mark, VI, 3, where it is distinctly stated that Christ had brothers and sisters?

The term 'brethren' which appears in the English translation of the passage to which you refer has peculiar significations in the Sacred Scriptures. It is used in the Hebrew language, and in fact, in all languages in a general sense, and hence does not necessarily designate the children of the same parent. Thus for example, it is used to denote nephew, Genesis, XIV, 16; it signifies uncle, Genesis XXIX, 15; it designates husband, Canticles, IV, 9; it refers to one of the same tribe or of the same people or one of the same office, as we find in the book of Kings. It is necessary to determine the meaning of this peculiar phrase in some other way than a mere casual reading of the passage in question. St. Jerome and St. Augustine tell us that the tradition of early Christianity indicates that the father of James was Cleophus, and his mother was Mary, the sister of the Blessed Virgin Mary. His brothers Jude, Joseph and Simon, the "brethren" of the Lord, were therefore cousins of Our Divine Savior. The constant teaching of the Church from Apostolic times to the present time, has been to the effect that the Blessed Virgin always remained a virgin. Many non-Catholic writers deny as strenuously as any Catholic that the Blessed Virgin Mary had other children. Consult Alexander, Grotius, Lightfoot, Trench, and others.

How would you explain the fact that Our Lord in dying on the Cross, gave to the care of St. John, His Blessed Mother?

Had she other sons and daughters, it would have been their proper and happy privilege to care for her. Viewed in the light of the real signification of the term brethren, and in the light of the constant tradition and teaching of the Catholic Church, we consequently maintain our belief in the perpetual virginity of the Mother of God.

Please give me an address of Missionary Sisters.

Servants of the Holy Ghost, Holy Ghost Institute, Techny, Ill.

I am a non-Catholic coming to you for information. I will watch Our Sunday Visitor for an answer. My question is: Can a man that has been divorced become a Catholic? I do not believe that divorce is lawful, but the divorce was procured without my aid or opposition.

There is no reason why one in such a position could not receive instructions in the Catholic Faith, and, if he is persuaded that the Catholic Church is the true Church, there is no reason why he could not, and should not, embrace the Catholic Faith. However, if you are contemplating marriage, remember that the Catholic Church does not countenance a second marriage when the first was validly contracted. "What God hath joined together, let no man put asunder," are the words that have guided her through all the centuries. They are the words of Christ Himself. They are the words that form the basis of the Church's action which was handed down to her by the Apostles themselves. If you have in mind the entering of the marriage state again, it would be well for you to go to the nearest Catholic priest, tell him your circumstances, and ask his advice upon the matter. It would be necessary for you to consult some priest in order that you might receive sufficient instruction and upon this same occasion it would be well for you to explain fully your situation, in order that each of you understand the position of the other. In the meantime, do not neglect to pray for God's grace.

Was the Castellane-Gould marriage annulled?

No, though several attempts were made to have it done.

Was Hall Caine ever a member of the Catholic Church?

Not to our knowledge. At least no one would suspect his being a Christian from the books he has written.

Do you advise a young woman who has returned from the Convent, (without ever having been professed), to marry?

We give no advice in such matters. Your parents and your pastor, who know your disposition, the state of your health, and your qualifications, are the ones to whom you should go in such a dilemma.

What dowry is necessary to join the Sisters of Mercy?

None whatever, according to the information we have of these Sisters.

Would a lady who is afflicted with a disease of the throat, be admitted to the Convent?

It would depend upon the affliction in question. You had better consult your physician, as the authorities might require a physician's certificate.

Was St. Augustine a great sinner?

According to his "Confessions," his early life was dissolute and given over to dissipation so common among the pagans of his time. In his humility, unlike the most of us today, he spares not himself, nor does he try to minimize nor excuse his short-comings, but rather points to the grace of God which worked such a transformation in his life. Hence, the Church, in referring to the sinful paths which he trod as a young man, would have us consider the sublime heights of sanctity which he reached because of his generosity in cooperating with the grace which God gave him.

Can a girl be contented in a Convent if she enters for the purpose of practicing penance?

None should enter the religious state unless, in their opinion and in the opinion of their Spiritual Director, they possess a real vocation to this holy life. One can practice penance in the world. Moreover, it would be very dangerous to happiness, both temporal and eternal, if one wishing to practice penance take this extraordinary means to do so, without possessing a vocation. Kindly remember that your Confessor is the one to consult in such difficulties.

Is it necessary for a girl to be a nurse before becoming a Sister of Charity?

No.

Are the Franciscan Sisters always sent abroad?

No.

Worried—Follow the advice of your pastor. You need not worry about the past.

T. O. G.—The marriage is valid providing a dispensation had been procured beforehand.

W. M.—Your promise was ful-

TRUE WAR-TIME ECONOMY

Quit Wasting Your Money and Making Unnecessary Work at the Retail Stores

Conserve the Man Power of the Nation by Getting Your Home Furnishings Direct From the Factory

Keep the Retail Store Profits at Home—at YOUR Home, and Thereby Add to Your Own and to the Nation's Wealth

Every unnecessary movement in the distribution of merchandise is an economic waste. By cutting out such movements you save their cost to you and to the nation.

Here, then, is a saving that involves no pinching, no self-denial. Such saving is real conservation and true economy.

Quaker Valley factory bargains, advertised in this paper from time to time, go straight from the hand of the maker to the door of your home. Isn't it obvious that, compared with the expensive, roundabout methods of the jobber and the retail store, there is, in this plan, an enormous saving of human energy—of man power, so sorely needed now?

And the best part of it is that this saving stays right in your own pocket, and hence right in your own community.

Your intelligent self-interest, your community spirit, your ardent desire to help win the war, all prompt you to get, direct from the factory, at the lowest possible cost, the things you need to make your home a better home, yourself a better citizen, and your family a happier and more useful social unit.

Immediately adjoining this column on the right is a typical factory bargain such as we are frequently announcing in this paper for your benefit.

Our credit terms are liberal; but thousands of our customers prefer to pay cash. They do, however, like to see the goods before paying for them, and we gladly give them this privilege. Then they deduct the cash discount of three per cent and remit ten days after receipt of the goods, instead of by the month.

Follow your preference in this respect after you get the lamp. But be sure to sign and mail the coupon at once. The lamp will please you; if it doesn't, return it in thirty days *at our expense*.

QUAKER VALLEY MFG. CO.,
—*Advertisement.* Aurora, Illinois.

GET IT FROM THE FACTORY



From factory to your home on your simple request. Then, if you think you can part with it, return it any time within a month, AT OUR EXPENSE; otherwise pay $2 monthly until $12.81 is paid.

Isn't it beautiful? The glass dome has an overlaid metal frame, wrought into a beautiful scenic effect. The glass is inlaid in colors, showing the water scene in a perfect marine blue, while the sky above is tinted with the delicate blend of crimson and violet, such as only an autumn sunset can paint. The dome is 16 inches in diameter, and the lamp stands 22 inches high. The finish is an antique verde green.

The lamp is made both for gas (natural and artificial) and for electricity. Be sure to state which you desire. The price for each is the same.

The electric lamp has sockets for two lights, complete with chain pulls, six feet of cord, and a screw plug for attaching to any electric connection.

With the lamp for gas are included one gas burner, a chimney and a mantle, six feet of rubber tubing, and a brass gooseneck for attaching to any gas connection in the house.

This offer is open for every reliable housekeeper (or her husband) in the United States. Sign and mail the coupon before you forget it. Attach your name to the coupon while the offer is before you. Sign the coupon before you lay this paper aside. Now is the time. Such opportunities don't stand around waiting—*they* are swift of foot. So sign the coupon today and rush it to the mail-box.

Clip it, Sign it and Mail It Today

Quaker Valley Mfg. Co., Mill and River Sts., Aurora, Illinois.

You may ship direct to my home for 30 nights' trial, the Reading Lamp Bargain No. 2002, as advertised. I am to pay nothing but express charges on arrival. If entirely pleased, I will remit $2 a month until your special price of $12.81 is paid; otherwise I will return the Lamp within thirty days at your expense.

(State here whether you wish lamp for natural or artificial gas, or electricity.)

(Write your name in full here.)

(Write rural route or street and number here.)

(Write town and state here.)

Quaker Valley Mfg. Co.
FACTORY BARGAIN DISTRIBUTORS
Mill and River Sts., AURORA, ILLINOIS

BEAUTIFUL CATHOLIC ART CALENDARS FOR 1918

Artistic Religious Subjects. Worth 35c. Special 25c

Pope Peace Calendars worth $1.00. Special 50c.

Mail Orders receive prompt attention

WM. ALEITER CO.
Catholic Supply House,
Indianapolis, Ind.

CATHOLIC MAGAZINE AGENCY—ORDER all your Magazines, religious or secular, new subscriptions or renewals, and also all devotional books, through The HARRY WILSON MAGAZINE AGENCY, 1824 S. Kingsley Drive, Los Angeles, Cal. Ask for price list.

Just the Book for Seminarians

HAVE YOU A SON, BROTHER, OR FRIEND WHO IS STUDYING FOR THE PRIESTHOOD? "Mechanism of Discourses" is just the kind of book he will appreciate; for it treats of the most difficult part of the ministry, which is effective preaching, in a novel and tangible form.

In its review of the work, the Catholic World wrote: "The 'Mechanism of Discourses' is a textbook, not a series of essays; it is presented by the publisher in the simplest possible form; but is packed full of wise and practical instructions, and is well worth the attention of all whose duty it is to preach the Gospel. A very few hours given at intervals to the careful study of these pages will almost surely suffice to raise the standard of the reader's sermons. We recommend the book heartily."

America concludes its review of the book thus: "No one will lay down the book without feeling better equipped for the sacred duty of preaching; especially worthy of attention is the treatment of the subjects of 'Balanced Personality,' 'Taste,' 'Scholarliness,' 'True Popularity,' and 'Egotism in the Pulpit.'"

The Messenger of the Sacred Heart had this to say about the book: "It is not a mechanical treatise, but a book which any priest might be tempted to read now and again, as he would chat with a friendly master of pulpit eloquence who could encourage and instruct. The author's theory of rhetoric is, of course, not novel, but there is novelty in the treatment, and a highly commendable insistence on the mental attitude requisite in the art of composing a discourse."

The price of the book is One Dollar and Twenty-five Cents, postage prepaid. Write P. O. Money Order to

THE MARIAN PRESS,
P. O. Box 346, Corpus Christi, Texas



PARKER'S HAIR BALSAM
A toilet preparation of merit.
Helps to eradicate dandruff.
For Restoring Color and Beauty to Gray and Faded Hair.
50c. and $1.00 at druggists.

AMERICAN HAVANA

A Pure Natural Leaf Smoking

TOBACCO

THE PIPE LOVER'S DELIGHT

A Delicious, Rich Natural Cigar Flavor
A Good Burner

Direct from Producer to Consumer. Guaranteed pure from all adulterations. To all parts of United States:

Extra Fancy American Havana Smoking Tobacco, 2 pounds by parcel post prepaid.....$1.00
Barley—The Mildest Smoking Tobacco, 2 pounds by parcel post prepaid.....$1.00
Gold Leaf—A Mild Chewing Tobacco, 2 pounds by parcel post prepaid.....$1.00

LOUIS E. CARRICO,
Knottsville Kentucky

P. S.—Have all P. O. money orders made to me on Philpot, Kentucky.



THE ORIGINAL CHEMICAL Indoor Closet

90,000 SOLD—FIFTH YEAR

More Comfortable, Healthful, Convenient

Eliminates the out-house, open vault and cess-pool, which are breeding places for germs. Have a warm, sanitary, odorless toilet right in your house. No going out in cold weather. A boon to invalids. Endorsed by State Boards of Health.

ABSOLUTELY ODORLESS

Put It Anywhere In The House

The germs are killed by a chemical process in water in the container. Empty once a month. No more trouble to empty than ashes. Closet absolutely guaranteed. Guarantee on file in the office of this publication. Ask for catalog and price.

ROWE SANITARY MFG. CO. 8901 6th St., DETROIT, MICH.
Ask about the Ro-San Washstand—Hot and Cold Running Water Without Plumbing

U. S. Government wants help. Men-Women, 18 or over. War preparations compelling thousands appointments. $90 month. Easy clerical work. Short hours. Vacations with pay. Common education sufficient. Write immediately for list and description of positions. FRANKLIN INSTITUTE, DEPT. K 190, ROCHESTER, NEW YORK.

FOUR SONGS

A New Patriotic Song
"WHO GAVE YOU THE NAME OF OLD GLORY"
Words and Music by ED. L. YOUNG
"MY ROSARY"
Words by Father Geo. Heldmann
"AVE MARIE"
HIGH OR LOW VOICE
"A Message from the Lilly to the Rose"
Music by BARNIE G. YOUNG
16c Each, 2 for 30c, 3 for 40c, 4 for 50c
STAMPS ACCEPTED
B. G. Young Music Co., Hammond, Ind.

XMAS XMAS

"HEART THROBS"
(poems)

Very inexpensive Xmas gift for man, woman, or child. Book is artisticly printed in purple and gold. The poems are the heart throbs of an invalid. There is only a small supply, order while they last., 50c prepaid. Mary Ruth Meyer Music Co., Glynn Bank Bldg., Brunswick, Georgia.

Flags---Banners

Made for Schools, Clubs, Churches. Pennants made. Service Flags; American and Allied nations flags. Flags of all nations; badges, garlands, confetti, streamers, gavels. Anything and everything in this line.

O'HART'S IRISH PEDIGREES,
2 Volumes complete $12.00.
HEADQUARTERS FOR ALL IRISH BOOKS
CHAS. A. O'CONNOR
21 SPRUCE STREET NEW YORK CITY, N. Y.

GOVERNMENT Positions are easy to get. My free booklet Hs 1200 tells how. Write today—NOW. EARL HOPKINS, Washington, D. C.

6% MONEY

Our Time Certificates of Deposit are ABSOLUTELY SAFE. The only investment under United States supervision. We pay 5 per cent for 6 months, 6 per cent for 12 months on Time Certificates of Deposit.

SEND YOUR MONEY TO US

FIRST NATIONAL BANK
Plentywood, Montana

UNDER UNITED STATES SUPERVISION AND MEMBER FEDERAL RESERVE SYSTEM.

OUR SUNDAY VISITOR

Issued Weekly by
OUR SUNDAY VISITOR
Huntington, Indiana

REV. JOHN F. NOLL, LL.D., Editor
Rev. R. E. Kelly, Associate Editor

Entered as second-class matter May 3, 1912, at the postoffice at Huntington, Indiana, under Act of March 3, 1879.

Subscription price (in advance) .... 50c the year
Foreign Countries, $1.00 the year
For advertising rates address the OUR SUNDAY VISITOR office

HUNTINGTON, INDIANA, JANUARY 6, 1918.

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper **Our Sunday Visitor**, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X, and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate.
BENEDICT XV, Pope.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1912.
The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.
With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.
With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1912.
Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.
To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.
Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

A NEW YEAR THOUGHT.

Never have we heard so much about our duty to country; never have we so forcibly learned that man can be **made to** be loyal to his country. Would that we could also be forced to be loyal to God. We owe much to our country, which insures to us the rights of life, of liberty and of happiness; and therefore justice demands that we "render unto Caesar the things that are Caesar's." We owe infinitely more to Almighty God; we owe to Him the very life, which is the first condition for the enjoyment of any right; we owe to Him our body with all its members; our souls with all its faculties; our possessions, our health, and the very breath on which we live. It is, therefore, our first duty to employ our intellects to study Him, our wills to serve Him, our wealth to promote the interests of religion, etc.

We belong to God by the most indisputable of all titles—by creation; we belong to Him because of the Redemption purchase price He paid for our souls, after they were lost to Him by mankind's first sin; we belong to Him by adoption, through the Sacrament of Baptism; we belong to Him by our oath of fealty, in Confirmation.

Who, observing our lives, would believe that we belong to God by even one of these titles? We seem to have no interests, save those of earth; the Almighty is side-tracked when any other demand is made on our time or attention. Of the thousands of thoughts which run through our minds every day, often not one has any reference to Him. This is treating God with neglect, which is bad enough; but how often do we act obstinately, refuse to obey His laws, and openly rebel against Him!

If the Church, the authorized defender of God's interests here on earth, did not have its Sacrifice of infinite value to atone for the untold millions of offenses directed against the Heavenly Father daily, is it even conceivable that He, Who created us primarily for the promotion of His own honor and glory, would sustain His creation, and apparently overlook our neglect and disloyalty?

—o—

THE HOLY NAME SOCIETY.

Our religion demands of us two things: (1) to accept God's revelation in full; (2) to keep all His commandments.

Now, the Catholic who would regard it as a most serious sin to reject one article of faith, thinks very lightly of violating one or other of God's commandments.

Ordinarily, we associate the breaking of one of the commandments with some temptation from within, some allurement from without, some suggestion of the Devil, or some bad example set by another. However, there is one commandment broken more frequently than all the rest, and broken without any provocation, or temptation; it is the second commandment.

Many children learn to violate this precept before they learn to say their prayers; children, into whose heads you can scarcely pound anything else, are seemingly graduates in profanity; the country is full of people who cannot utter a dozen words without being guilty of a sin forbidden by the second commandment. While this vice is not so prevalent among Catholics as among others, there is absolutely no excuse for its existence at all. In fact, we often wonder how our people, believing that a firm resolution of amendment is necessary for a valid Confession, could ever have contracted the habit of cursing or swearing.

It is often asked if it be a grievous sin to curse, swear, or blaspheme.

St. Paul mentions such sins among those which exclude us from Heaven. They are particularly wicked in a Catholic, since his tongue was the very first member of the body dedicated to God (in Baptism); his tongue is the only member of the body which is permitted to come in direct contact with the Sacred Host in Holy Communion; it is the member of the body which is most employed in prayer; it should be devoted entirely to blessing, and not to cursing, which is the language of hell, of devils. "He loved cursing and it came to him." St. James says: "If any man think himself to be religious, not bridling his tongue, that man's religion is vain" (James I).

It is probable that one-half of all the sins committed are sins of the tongue—cursing, the abuse of God's Holy Name, lying, detraction, uncharitable remarks, immodest language, etc. We are not surprised, therefore, that the Church, which must guard God's honor and promote reverence for His Name and all things related to Him, should found and bless the "Holy Name Society", which exacts a pledge from its members to abstain from the misuse of the Name of God, of Jesus, as well as from the use of all immodest talk. The Church Herself has ever prayed "sit nomen Domini benedictum"—May the Name of the Lord be praised." Christ taught us to pray "Hallowed be Thy Name" in the very first petition of the Lord's Prayer.

A WORD TO THE WISE

By Rev. Joseph Husslein, Associate Editor of AMERICA

THE DECREE OF LABOR.

The history of labor takes its beginning with the history of the human race. Turning over the pages of Holy Writ, we find its record inscribed in the very opening chapters of Genesis. Not only the Divine will, but the reason which prompted it is clearly set forth.

Paradise itself, though an abode of pleasure and intimate communion with God, was not to be without its work. But the day's task was its recreation, and the lap of earth was filled for man with the bounties of Heaven. Into this primal order sin entered. God's malediction was brought upon the earth, and joyous work became labor and toil. There now followed all the bitter consequences of original sin: discord, suffering and death.

And the Lord God said to Adam: "Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree whereof I commanded thee that thou shouldst not eat, cursed is the earth in thy work; with labor and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee; and thou shalt eat the herbs of the earth. In the sweat of thy face shalt thou eat bread till thou return to the earth out of which thou wast taken."

This Divine decree was not repealed at the coming of Christ. He Himself accepted it in His Sacred Person. Thus was labor sanctified for all time by the sweat of the Man-God. The fault of Adam was turned into an occasion of uncounted blessings.

Performed in purity of heart and with purity of intention our daily toil now becomes for us a means of the greatest merits as well as a constant defence against temptation. It is an act of humility, of obedience, of sacrifice. It is an opportunity for the practice of the most exalted virtues.

By uniting our least and lowliest actions with the merits and love of our Lord, and by offering them all to the Eternal Father for the intentions of the Sacred Heart, we can elevate them to a dignity and glory before which the splendor of thrones and the royalty of kings and all the magnificence of riches and power grow pale as the stars in the light of the rising sun.

It matters not what we do, provided it is the will of God. How to do it is the important fact that weighs in the scales of eternity. It is the love with which we do it that glorifies the meanest toil.

STANDARDS OF RIGHT AND WRONG.

Written for Our Sunday Visitor by Rev. Albert Muntsch, St. Louis University.

We hear much today of "conventional morality," a well-sounding phrase, which must cover a multitude of transgressions and cloak over a mass of filth and degradation. We have been told that standards of right and wrong are like fashions of dress which change from season to season. In a book of Sociology, written by a professor in a State University, we read these astonishing words: "It is evident that moral codes from the social point of view are simply formulations of standards of conduct which groups find it convenient or necessary to impose upon their members." If this be true, the time may come when right conduct may consist in the wearing of a certain kind of clothes, made out of some particular cloth; or it may perhaps be made to consist in using certain conventions of speech and avoiding others.

Now according to Catholic moral teaching there is an objective norm or standard of right and wrong, there are certain laws of conduct as firmly fixed as the adamantine hills, and no progress of society, no so-called evolution, will ever change certain evil acts into good, or transform good deeds into evil ones. This principle of Catholic teaching is deduced from the fact that man has been created by God to honor and to serve Him. The salvation and the happiness of man consist in praising God, in honoring Him, in serving Him. Everything else has been established to aid man to praise God, to honor and to serve Him. From this we infer the principle and rule of the goodness or malice of human acts.

Every act by which man praises God, knows Him and serves Him, is good with respect to God, and also as regards man. It is good with respect to God since it is conformable to the design of God concerning man; it is good as regards man, since it helps to make him good, perfect, happy.

In other words, God is the sovereign good—both in Himself and for man. Hence, every act which brings man to God, which unites man to God, is good, both in itself, and for him who performs it: for this act unites man with what is good. Every act, on the other hand, which separates one from God, or even removes one from Him, is bad, both in itself and for him who acts; for such an act separates man from what is good. This is the principle of the morality of human actions: for the morality of an act is nothing but its moral good or evil.

The observance of this simple rule of conduct cannot lower us in the eyes of noble and well-thinking souls. We do not lose our dignity as rational and free-born beings by always making the will of God our will and the principle and guide of our action. Those who oppose the will of God, who make God's service consist in obeying regulations which they themselves have conveniently constructed under the guidance of selfish motives, are not free; for they are subject to shameful slavery. They are frequently slaves to themselves and to shameful passions, slaves to a selfish and hard-hearted and unthinking world, which often makes morality consist in hidebound obedience to shallow forms and empty nothings, slaves to that dreadful taskmaster—human respect:—"What will people say," if I obey the law of God and the still small voice of conscience?

On the other hand, those are really free, blessed with the priceless liberty of the children of God, who clearly recognize that God's service is intertwined and interwoven with their own happiness and dignity and well-being, here and hereafter. They are slaves neither to the world, nor to themselves, nor to human respect:—"What will others think," nor to shallow and changing standards and conventions. But going forward in God's service bravely and manfully, they have ever at hand a simple, golden rule of conduct: "Act so as to please God, to serve Him, and to become more Godlike during thy appointed span of life." This is true liberty, true happiness, true joy in the Lord.

Readers Speak to Readers

Sandersville, Ga., Oct. 17, 1917.
Dear Father Noll:

Since so many of our soldiers are deprived of the privilege of hearing Mass and of visiting the Blessed Sacrament, it occurs to me that the enclosed sentiments, under the caption "The Chapel of Ease," could be used by them to great spiritual profit and comfort. Published in Our Sunday Visitor, this prayer will reach many of our boys in khaki.

Yours sincerely,
(Miss) MARY L. BAYNE.

THE CHAPEL OF EASE.

I build within my soul a shrine apart
And consecrate it to the Sacred Heart;
An altar in the midst thereof I raise,
And offer there the sacrifice of praise
Above it the sweet Cross of Christ I sign
And burn before it love's red lamp divine.
Curtains on either side of this I draw,
And call them holy Fear and loving Awe.
Twin candles on my altar you may see,
Their names are patience and humility.
But though these taper lights I hourly trim
They gutter sadly and their flame grows dim.
So then to keep my sanctuary bright
I offer virgin-lilies, pure and white;
These I know my Lord will surely take
For His own pureness, and our Lady's sake.
Then while their fragrance sweetens all the air
I add thereto the frankincense of prayer.
My song and music are soft monotone,
The Name of Jesus and the Spirit's moan.
Three times a day I ring my "Ave" bell,
And say, "Hail Mary" with St. Gabriel.
The Master teacheth me to say my beads,
Full well He knoweth His poor scholar's needs.
My Patron Saints do here converse with me,
And my good Angel keeps me company.
And so when other things do me displease,
I to my chapel go and there find ease.
—From "The Life of the Counsels."

DO YOUR BIT—SAVE FOOD.

(See Cartoon, page One)

All the people of this country are urged by the Government to render loyal service and to save food, and every true American eagerly responds, and now—meatless, wheatless, sugarless, etc., days are in order. Everybody is seen Hooverizing, economizing or, in other words, abstaining from various things for patriotic reasons or of necessity.

But did it ever enter your mind that this very thing has always been recommended, in fact, commanded by the Church? God commands us to do penance, to subdue our sensual appetites, to mortify our bodies, and the Church appoints the time and manner of complying with this law. Soon you will be called upon to observe the Lenten regulations, which in past years, without sufficient reason, you have dispensed yourself from, or perhaps totally disregarded. You surely can do for the love of God what you are doing now for your country. Supernaturalize your self-denials, and you will be doing service to country, your own soul, and to Almighty God.

WANTED—MEN AND WOMEN FOR GOVERNMENT WAR JOBS.

Hundreds men-women clerks, 18 or over, wanted; $65 to $150 month. If interested write immediately to Franklin Institute, Dept. K 192, Rochester, N. Y., for free list of positions now open. —Adv.

Remember O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired by this confidence I fly unto thee, O Virgin of virgins, my mother: To thee I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petition, but in thy mercy hear and answer. Amen.

Queen of Peace!
Pray for us.

Subscribe for **Our Sunday Visitor**, 50c the year.

Have You Secured a Copy of
ST. MICHAEL'S ALMANAC
for 1918?
Over 100 pages—Illustrated
25c a copy
Contents:
INTERESTING ARTICLES:—The Reason Why; The Misses Spinxley; How Shaun McShane Won a Wife, etc., etc.
INSTRUCTIVE ARTICLES:—The Last Days of Mary, Queen of Scots; The Madonna in Art; Happy Days in a Catholic Home; Shrines and Pilgrimages, etc.
MISSION DEPARTMENT:—The Foreign Missions, The Need of the Missions, etc., etc.
ANNUAL REVIEW:—Complete review of period, May, 1916, to May, 1917.
CALENDARIUM:—Saints' days, Feast days, Fast days, Gospel titles for all Sundays of the year, Chronological and Astronomical tables, Postal Information, Family Record page. List of Indulgences for 30 Confraternities.
Address:
SOCIETY OF THE DIVINE WORD
TECHNY, ILLINOIS

Have you this picture in your home?

We Are Selling This Fine Picture For Framing For

25c postpaid



LA MADONNA DELLA PACE
(Our Lady of Peace)
In Beautiful Oil Colors

The OIL-COLORS ARE RENDERED MOST ARTISTICALLY.

La Madonna of Peace

This cut does not do justice to the picture, which is a masterpiece.

Though it has every appearance of an oil painting—it costs

ONLY! 25c

(Postpaid)
(Former Price, $1.00)

This picture is directly the result of THE PRESENT EUROPEAN WAR which has plunged over half the world in conflict and bloodshed.

His Holiness, Pope Benedict XV, to whom the painting was submitted, greatly admired it, and approved the conception of the artist, G. Magni, of Florence, Italy, and bestowed his blessing upon it, hoping that it would BRING BACK THE WORLD to thoughts of Peace.

The scene is one showing the Holy Mother with Her Divine Son on her knee, holding with maternal care the hand of the Child, who offers the olive branch of peace to the world. In the background a laborer is seen back at his work in the field and a rainbow crosses the sky.

ADDRESS ALL ORDERS TO
OUR SUNDAY VISITOR, Huntington, Indiana

HERE IS A
Book Bargain

8 VOLUMES
as follows
3 ON CATHOLIC THEOLOGY IN ENGLISH
By Rolfus-Girardy

1) Explanation of the CREED
2) Explanation of the COMMANDMENTS
3) Explanation of the SACRAMENTS
Well Bound in Cloth. Special Price [prepaid] $1.30

THE FERVENT NOVICE (BY SISTERS OF MERCY) Good Binding Special Price (prepaid) 75c

SOCIALISM THE NATION OF FATHERLESS CHILDREN
By Goldstein—Avery. Latest Edition.
Good Binding Special Price (prepaid) 60c

Life of St. Rita (cloth) ....
Father Smith Instructs Jackson (cloth) ..
The Mass (cloth) ....
FOR $1.00 [postpaid]

ALL 8 To One Address (postpaid) for $3.50

OUR SUNDAY VISITOR, HUNTINGTON, IND.

ARE YOU INTERESTED IN THE MEXICAN MISSIONS?
Have you seen the magazine of the Texas Missions published on the field, edited by priests working in the field! Subscription: 50c a year. Sample copy, 5c.
Address:
MARY IMMACULATE PUBLISHING COMPANY,
San Antonio, Texas

HEED THE CALL
Boys and Young Men who desire to become Brothers and share in the work of saving souls may receive full particulars by addressing:
THE BROTHERS OF HOLY CROSS,
Sacred Heart College,
Box 383 Watertown, Wis.

Telling How to Combat Socialism.
Set of 9 Books $1.60, One bound 155 pages; another 112 pages. Set of 5 Books, 40 cents or ten cents each. SOCIALISM, Is It Right or Wrong; WHY BIRTH CONTROL, All About It; MENACE OF I. W. W., A New Ideal of Government Ownership; AMERICANISM, A Contrast to Single Tax and Socialism; ANTI-SOCIALISM, Founded Upon Christianity and the Constitution. No Socialist can be a Christian nor a True American.
ANTI-SOCIALIST PRESS, 117 W 132nd St., New York.

Mother House and Novitiate of the Sisters of Mercy of the Diocese of Rockford
are badly in need of Vocations, as their work has grown rapidly. They have now a Sanitarium for Women, [illegible] for Aged Hospital, Day Nursery, and in near future will have schools. Young ladies who feel called to [illegible] may apply to the MOTHER SUPERIOR, The Sisters of Mercy, 125 North Lake Street, Aurora, Illinois.

Dear Reader: I am afflicted with a spinal trouble and have been unable to walk or work for more than one year. I have two small children. I have a formula that will positively clean carpets and rugs without removing them from the floor. I will mail it to you with full instructions for 50c. I do this that I may make a living for my family. P. J. O'Neill, 1311 E. Jackson St., Pensacola, Fla. Adv.

SEND YOUR TOBACCO COUPONS TO ST. VINCENT DE PAUL SOCIETY, 418 S. 14th ST., ST. LOUIS, MISSOURI.

A SMALL CALIFORNIA FARM [illegible] work. Raise the crops you know about—alfalfa, wheat, barley, etc.—also oranges, grapes, olives and figs. [illegible] for dairying, pigs, and chickens. No cold weather; [illegible] soil; low prices; easy terms; good roads; schools, churches. Enjoy life here. Newcomers welcome. [illegible] for our San Joaquin Valley, also Dairying and Poultry Raising, Illustrated Folders, free. C. L. Seagraves, Industrial Commissioner, Santa Fe Railway, 1986 Railway Exchange, Chicago, Ill.

PASTE A SUNDAY VISITOR STICKER ON YOUR LETTERS. ADVERTISE THIS GREAT PAPER WIDELY. 100 COLORED STICKERS FOR 25c, STAMPS OR COIN. ADDRESS STICKER AGENCY, 3223 TENTH AVE., ROCK ISLAND, ILL.

WRITE THE WORDS FOR A SONG. We write music and guarantee publisher's acceptance. Submit poems on war, love or any subject. [illegible] MUSIC CO., 1039 Wilson Ave., Suite 134, Chicago, Ill.

Order our 1918 Calendar now. We have a 10c and 15c style. Our Sunday Visitor, Huntington, Ind.